Vol. II. Numb. 78.

The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

To which are added the moſt

Material Occurrences Foreign and Domeſtick.

Perform'd by a Society of GENTLEMEN.

From Wednesday December 21ſt. to Friday December 23d. 1709.

N. B. ON Monday next our Paper begins to come out three times a Week, being encourag'd thereunto by Letters from all Parts, both in Town and Country, accordingly we have added the Aſſiſtance of ſeveral who are abſolute Maſters in what they Undertake.

Q. *Pray deſcribe how and after what manner an Odious Woman, when She is Married, is ſaid to be one of the four things that diſquiet the Earth, as* Solomon *in his* Proverbs *affirms her to be.* Chap. 30. Ver. 21. *and you'll oblige your Subſcriber* Oronoco.

A. The Queriſt is miſtaken, when he aſcribes the Obſervation ſpecified to *Solomon.* For *Agur* the Son of *Jakey* was the Author of it, as we expreſſly learn from the Entrance of the *Chapter.* 'Tis true, ſome are of Opinion, that *Solomon* was the Compoſer of this *Chapter* alſo, and therefore ſtil'd *Agur*, becauſe (ſay they) *Agur* is to be there taken, not as a Proper Name, but as an Appellative, ſignifying Collector. But no tolerable reaſon can be given, why *Solomon* ſhou'd ſtile himſelf *the Collector*, much leſs, *the Son of Jakey*, and not the Son of *David.* 'Tis Poſſible indeed, that *Agur* may there Appellative ſignify *the Collector*, and that the Son of *Jackey* (whatever were his Name) may be therefore ſtil'd *the Collector*, becauſe he might not *Compoſe* theſe Laconick Sentences himſelf, but barely Collect them for the Uſe of his Diſciples *Ucal* and *Ithiel.* And if he were no more than the Collector of theſe admirable Precepts, he might Collect them out of thoſe Proverbs of *Solomon*, which were not then inſerted in the Book of *Proverbs*. For we learn from 1 *Kings* 4. 32. that *Solomon* ſpoke three thouſand *Proverbs*, whereas the whole Book of *Proverbs* contain but eight hundred Verſes. But as this is no more than Poſſible, ſo it is far more Probable, that thoſe Perſons, who, being employed by *Hezekiah* to make a Scrutiny into the Records of Antiquity, added to the former Book of *Proverbs* thoſe inſolequent Sentences contain'd in the 25*th* 26*th* 27*th* 28*th* and 29*th Chapters*, might think fit to annex thereto theſe excellent Precepts of *Agur* the Son of *Jakey*, perhaps collected out of a Book of His.

When *Agur* ſays, that *for three things the Earth is Diſquieted, and for four, which it cannot bear*, he means no more, than that they are exceeding Troubleſome and Vexatious things. And ſince by *an Odious Woman* is meant a Woman, who is Hated and Abhor'd for her Ill Qualities, ſuch as Pride, Inſolence, Unquietneſs, Moroſeneſs, and Ill-nature, can we think it ſtrange, that ſuch an one, tho' a Single Woman, ſhou'd be Troubleſome and Vexatious to all about her, tho' they may not be oblig'd to ſo cloſe an Intimacy with her, And therefore how much more ſo is a Married Woman of ſo Unacceptable a Temper, while her Husband is under an Ungrateful Confinement to this Boſom-Evil. And ſince She is Inveſted with Power and Prerogative over her Children and Domeſticks, as Miſtreſs of the Family, what more Troubleſome, what more Vexatious than Pride and Inſolence, than Moroſeneſs and Ill-nature in Authority. Unhappy They, who are in ſuch a Caſe; yea, Miſerable They, who have ſuch a Woman for their Mother or their Miſtreſs.

Q. *In one of the* Apollo's *there is an Account given, what Panick Fear is, but whence does the word* Panick *procede.*

A. The word *Panick* may be not improbably Deriv'd from the God *Pan*, whom the Heathens look'd upon as a Formidable Deity, however Propitious to Countrymen according to that in *Virgil*,

——— *Pan Curat Oves, Oviumq; Magiſtros.*
Sheep and their Maſters Pan *ſecurely Guards.*

That the *Heathens* eſteem'd *Pan* a Terrible God, the very Figure, under which they Repreſented him, Plainly ſhews. For they Paint him with a Red Face, with Horns on his Forehead, with Goat's Feet, and with Grizly Hairs. By which laſt he is ſuppoſ'd to repreſent the Wild Beaſts, than which what more Terrible.

'Tis true, the *Heathens* ſaid alſo, that *Pan* delighted in the Soft and Peaceful Harmony of Muſick. Whence that in the forementioned *Virgil*,

Mecum una in Silvis imitabere Pana canendo.
In Woods we'll Imitate a Tuneful Pan.

He is reported alſo to have Play'd skilfully upon the Harp, when but Newly born, and to have ſo Delighted *ALL* the Gods, as thence to have deriv'd the name of *Pan*. And the ſame *Virgil* tells us, that

He was the First, that joyn'd several Reeds together with Wax for a Compound Rustick Musick ;

Pan Primus Calamos Cerâ Conjungere Plures
Instituit.————

But this is no ways repugnant to what is observ'd Above, since it was not Unusual with the *Heathens* to Ascribe Jarring Attributes to their Deities : So Confus'd in this, as well as other respects, was their Vain Mythology.

The word *Panick*, in *Panick Fear*, may be also deriv'd from the *Greek* Appellative πᾶν, which signifies *All* ; because no Man's Courage is Proof against a *Panick Fear*. Or because, when it invades an Army it Generally seizes upon the Whole.

Q. Apollo *Your Opinion is desir'd in your next, whether it be necessary that a married Lady, provided that her Husband be satisfied, should wholly abandon the Conversation of a Gentleman of Vertue, Learning, and Sense, whose Improving Company She enjoys with the strictest Modesty, because Minors take occasion from thence to set their Ingens at work to suggest that their Intimacy cannot be Innocent. From Yours*, &c.

A. Whether it be absolutely necessary, or no, that the Lady shou'd Debar her self both the Pleasure and Advantage of so Agreable a Conversation, when her Husband, who is the Principal Person concern'd, is willing, that she shou'd enjoy it, we are yet obliged to tell you, that She wou'd act the more Prudent part, if She wou'd Deny her self on so Extraordinary an occasion. For tho' the Husband at present may entirely acquiesce in his Wive's Conduct, yet you know not, but hereafter (so Fickle, so Inconstant, so Wavering a thing is Man) the bare Recollection of former Insinuations may make a Different Impression on his Mind ; a Mind more Dispos'd to Jealousy, than it is at Present. And yet it cannot chuse but advance your Apprehension of the Danger, if you add to the preceeding considerarion the Continued Assaults, the Uninterrupted Artifices of those Envious and Malicious Persons. And as great is the Influence of Constant Importunity, so Malice is of a Subtle, Inventive Nature, and may some time or other find out some Method, which may promise better assurances of Success to it's Detestable Designs. And as the Husband's Mind, without any particular cause, may so change (as is observ'd above) as to be more susceptive of Jealousy, so, if his Affection, which may perhaps be her Principal Security, shou'd Happen to Abate (and are there not Many Instances of this kind) we need not wonder, if Jealousy shou'd gain a readier admittance. Neither can She promise her self, but that such External Circumstances may accidentally occur, which may discover such a strange Appearance of Guilt (how Innocent soever She may Really be to the great searcher of Hearts, to an All-seeing Eye) as may raise great Perplexities in the Mind of one, who is continually Alarm'd by those slanderous Wretches, who will not fail to improve to the very uttermost such Appearing Circumstances. And therefore in this case what we call a strong Presumption (which has often attended Unfortunate Innocence) may be Esteem'd Equal to a Positive Conviction in another. Nor is it of trifling Consideration, that, tho' those Malicious Persons shou'd be always Unsuccessful in their Attacks upon the Husband, yet they may blast her Reputation in the Eye of an ill-natur'd and censorious World, and a Vertuous Woman Prefers her Reputation to Life it self. Nor can we say (and this advances the Case beyond matter of Prudence) that our Reputation is at our own Disposal, if we consider the wonderful Influence of either a Good or Bad Example. She shou'd consider too, that her Husband, in case her Reputation shou'd be call'd in question, will become her Fellow-sufferer, will be Revil'd by the Ignorant and Malicious, as a Poor, Inconsiderable, Contented Fool. And therefore, we may suppose, that She will not be wanting in her regard to either Duty or Affection.

Q. Gentlemen, *I for some time Courted a young Lady, without a Fortune, and to the end I might Marry her (to which we were almost agreed) acquainted my Parents (on whom is my whole dependance) with my design, but her having no Fortune, and my own being but tolerable (had I it) made them so averse to the Match, that they protest their Eternal Displeasure to me, if I did not desist my Addresses to her, the reality of which being sensible of, I Civilly broke off the Conversation, telling her my reason, as also that I would never do it, were I not assur'd I should unavoidably incur both our ruins, to which She Carelesly answer'd me, it was all one to her, and since that time has look'd on me with the greatest Disdain Imaginable. Now, Gentlemen, the Question is, whether or not I deserve this Usage, and whether I have not more reason (Could I, alas ! do it) to return her Scorn for Scorn, than She Disdain for this my Action. Your Solution as well as Advice will highly oblige Yours,* Philander.

A. After you had proceded so far, the Lady has much reason to resent your Affront in declining your Suit. It is not a sufficient Excuse to plead your Friends Aversion, you ought to have been fully resolv'd of that before you attempted her Affection, and not to have offer'd what was not in your Power ; but after all this to reflect on the Lady will be dishonourable to the last Degree.

Q. Apollo, *I am fully persuaded by your Answers to several Questions. of your Judgment in Matters of great Consequence. Pray let me know your Judgment in this,* viz. *Is* Astrology *necessary in the practice of* Physick ? *Your Answer will oblige your Admirer*, &c.

A. We are so far from thinking *Astrology* necessary to the Practice of Physick, that we think it altogether useless to that end. None but over-credulous and easily deluded People can be induced to believe that the Stars which are at a vast and almost incredible distance from us or the Planets, tho' somewhat nearer, can according to their different Aspects, Conjunctions or Oppositions, have any considerable influence upon our Bodies. Let a Man have but a competent knowledg of the wonderful Structure of the Microcosm, and of what this Terraqueous Globe does afford, let him be well acquainted with the Nature and Causes of Diseases, together with the Vertues of Vegetables, Minerals and Animals, and he need not to be a good Physician trouble himself any further about what is transacted in the Moon, and much less in *Mars, Venus, Jupiter*, or *Saturn*.

Q. *Who was the Inventer of* Iambicks,

A. Archilochus, as *Horace* acquaints us in his *Arte Poetica* ;

Archilochum Proprio Rabies Armavit Iambo.
While Foaming Rage Archilochus *Alarms,*
His Own Iambicks are his Pointed Arms.

And that *Horace* thought *Iambicks* Proper for bitter Invectives, he has let us know in several of his *Epods*, in one of which he threatens one *Cassius Severus*, that he wou'd deal with Him, as did *Archilochus* with *Lycambes*, who had Perfidiously refus'd him for his Son in Law, notwithstanding he had not only Promis'd him his Daughter *Neobule*, but Espous'd her to him. Whence says the Poet,

Qualis Lycambæ Spretus Infido Gener.

But *Archilochus* sufficiently reveng'd himself by writing such Virulent *Iambicks* against him, that

Lycambes

Lycambes cou'd not bear their Poynancy, but to Avoid the Shame hang'd himſelf. Whence that in *Ovid*,

Tincta Lycambæo ſanguine Tela feram.
Darts will I uſe Dip'd in Lycambe's *Blood.*

POEMS.

Q. *OLD Poets ſay, that* Pallas *came*
From Scull of Jove, *I mean from's Brain*
(If New with Old I may compare)
So I (perhaps you'll ſay 'tis rare)
From reading Product of your Brain,
Did firſt to Poetry attain,
I mean from them, this firſt pretence
In my dull Mind did firſt commence;
Therefore the rather I do come,
To know from you, Great Sirs, my Doom,
As alſo what you think of th' matter,
If Ill or Well, but pray don't flatter,
If th' firſt I've done, but if the latter,
I'll ſend a Queſtion: But firſt let's ſee,
My ſuckling Muſe ſends this Addreſs t' ye.
Say, you Great Phœbeans *(who allure the Swains*
(That feed their Flocks on yonder Verdant Plains)
To liſten to your Songs, till they have loſt
Their Bleating Lambs, but your Lines quit the coſt)
Permit a tender Muſe (that fain wou'd ſing
Some Great, ſome Glorious, or Seraphick thing)
To bring her Offring, which ſhe'd fain rehearſe
In Pleaſing Strains, in ſuch as your ſweet Verſe:
But Ah! Alas! no Rules of Art She knows,
For Lo! She faints, She dull and heavy grows,
Oh! Oh! She's gone, till by reviving Hand
Of Great Apollo's *Offspring (whoſe Command*
She will Obey, and will again proceed
When) She's aſſur'd that you accept her Deed,
If not, to Proſe She will her Thoughts confine,
She'll kiſs Apollo's *Rod and never will repine.*

A. Indulge your Muſe, young *Bard*, your Blooming Spring
Does promiſe 'twill a Fruitful Harveſt bring.
Your flowing Thoughts confeſs Great *Nature*'s Part,
The Reſt may ſoon be perfected by *Art*.

Q. *Apollo, no longer I'll tarry,*
But the firſt Opportunity Marry,
If convince me you can,
How to be a ſafe Man,
And not my Creſt loftily carry.

My Neighbours are Cuckolds all round me,
The Thoughts of their Horns ſo confound me,
I fear that my Fate
Will be the ſame State,
'Xcept in Reaſons againſt it you ground me.

Tho' I own that it is ſomething odd,
To bring ſuch a Caſe to a God,
Who 'imſelf us'd to pleaſe
In ſuch Sports as theſe,
And a Nymph cou'd Command with a Nod.

Yet ſince but ſo very few reach
To the glorious Vertues they Teach,
Tho' your ſelf be a Rake,
A Text you may take,
And on it good Principles Preach.

Now, tell me, what Girl I ſhall chuſe,
By whom I no honor may loſe,
And may not repent
To your Shrine, that I went,
For Council to enter the Nooſe.

Wou'd you to a Fair Fool *adviſe,*
Or rather her Folly deſpiſe,
For one that is Witty,
Altho' not ſo pritty,
Or one that's Ingenuous and Wiſe.

A. Since 'mongſt only Cuckolds you live,
The ſafeſt Advice we can give
(If you've any Senſe)
For your Guard and Defence,
To be of their Number to ſtrive.

However the Motion may pleaſe ye,
You'll find it will not be ſo eaſy,
T' encounter their Scorns,
And the Puſh of their Horns,
And the Dangers which daily will ſeize you.

For, who that has got any Soul,
Wou'd ſeem a *particular Owl*,
Or give Grounds to conſter
Your ſelf for a Monſter,
Unable their Flouts to controul.

Yet, if you have Courage to venture
Upon the ſtrong Marr'age-Indenture,
We'll teach you which way
You'll leaſt go aſtray,
When on that Condition you enter.

The *Fool*, who by *Nature* is led,
May be brought to any Man's Bed,
Yet, if your are Wiſe,
The *Fool* you'll deſpiſe,
And ne'er let it *trouble your Head.*

The *Witty* (if you are *Out-witted*)
By *ſubtle Intreaguing* will *get it*;
Th' *Ingenuous* and *Wiſe*
Her *Vertue* will prize,
Take her and you certainly hit it.

Q. *Sons of* Apollo, *Oracles Divine,*
Suffer a Love-ſick Soul t' approach your Shrine,
I'm Deeply Smitten, Oh! I'm wounded ſore,
Proſtrated at your Feet I Aid Implore;

Tell,

Tell, tell the reaſon, when I take my Reſt,
And Dreaming of the Darling of my Breaſt,
Immenſe Succeſs attending me then, I
Rove to the utmoſt of Felicity.
Tell me, Phœbeans, *Pray, do's this Portend*
My SWING *in Happineſs, or will it End*
In Everlaſting Wo, for ſuch 'twill be
If once denyed———

A. Thy Dreams do only ſhew thy waking Thought,
(Conſcious of worth) is to *Aſſurance* wrought;
And yet thy *Suit* attempting to rehearſe
(Low as thy Genius, and Lame as thy Verſe)
Thou'lt be *Deny'd,* and nothing elſe obtain,
But Fatal Sounds of *Never* and *in Vain*;
And that at laſt thou'lt *SWING* (Ah! how times (alter)
Not in thy *fancy'd Bliſs,* but in a *Halter.*

The laſt Quarterly-Book, *containing various Subject, Serious and Humorous, in Proſe and Poetry, with a new Song ſet to Muſick and all the Parts inſerted, to be had no where but in the ſaid Book, may be had of the Men in their Walks.*

SIR,

OUR Advices from Madrid, Dec. 9. are, that they are very much afraid, that the Allies, who are aſſembling ſeveral Thouſand Men in the Plain of Terragona, have a Deſign againſt Tortoſa; for which Reaſon, ſome new Works are adding to the Fortifications of that Place, and all our Garriſons are order'd to hold themſelves in a Readineſs to march. We very much ſuſpect the Fidelity of the Inhabitants of Arragon. *Paris,* Dec. 23. Notwithſtanding the Preparations of War, they begin again to talk of Peace, and even at Court, where they diſcourſe of 15 Articles propoſed by the Moſt Chriſtian King, but as it is inſiſted therein that the Crown of Spain ſhall remain to King Philip, 'tis believed thoſe Articles were never drawn up by our Miniſters, who know very well, that the Allies will never hearken to any Propoſals of Peace, unleſs Spain is reſtored to the Houſe of Auſtria. *Bruſſels,* Dec. 26. N. S. They write from Madrid, that the Miquelets very much incommode the Neighbourhood of Lerida, by their Excurſions; inſomuch that no Convoys can go in or out of that Place, without ſtrong Guards. Part of the Town-Wall, about 100 Yards in Length, had fallen down in the Night-time, which the Governour immediately caus'd to be repair'd with a good Mud-Wall and double Paliſades, till ſuch time as he can get Materials to rebuild it. They add, that the Allies had not only ſeiz'd the Quarters which the French Troops abandon'd, but alſo thoſe County of Ribagorca, whence the Spaniards had retir'd, for fear of being ſurpriz'd during the Winter.

London, Dec. 23. Robert Brown, of the City of Edinburgh, Eſq; is made a Baronet of Great Britain.

On Tueſday Morning laſt, the Corps of the Earl of Suffolk was carried thro' the City, in order to be interr'd at Saffron-Walden, near Audley-End, in Eſſex. Which is all from Yours, *&c.*

Any Perſons in Town may have theſe Papers brought to their Houſes at 3 *s. per* Quarter, by directing to Mr. *Carter,* at the *Roſe* and *Crown* in St. *Paul's Church-yard,* Mr. *Bickerton,* at the *Roſe* and *Crown* in *Little-Britain,* or to the Printer hereof, ſuperſcrib'd to the *Britiſh Apollo.* N.B. All that begin within the Quarter to pay on Quarter-day a Penny for each Paper they have had. All Queſtions to be directed in like manner, but none will be anſwer'd out of the Country, where Poſtage is not paid.

ADVERTISEMENTS.

THIS is to Certify, that I *Anne Lee,* in the Pariſh of St. *Martins in the Fields,* was for a conſiderable Time troubled with a Diſtemper in my Eyes, called an *Ophthalma,* accompanied with a violent Pain and Inflamation, which had ſo far deprived me of Sight, that I became incapable of all Buſineſs, notwithſtanding all Endeavours to prevent it; but applying my ſelf to Mr. *Grant,* OCULIST, he did, thro' the Bleſſing of God, in a little Time remove the Cauſe and effect the Cure: In Teſtimony whereof I hereunto ſubſcribe my Name, *Anne Lee.*

Juſt Publiſh'd

THE 2d Edition of Mr. *Hill's* Hiſtory of the Ottoman Empire in all it's Branches, with the Government, Policy, Religion, Cuſtoms and way of Living of the Turks in general, Illuſtrated with ſeveral Copper Cuts on each Material Head, with a New Preface, and ſeveral Copies of Verſes in Praiſe of the Author and Book, written by ſome of the moſt Ingenious Men of the Age, Printed in the ſame Letter and on as good Paper as the 1ſt Edition, The Printer having the Propriety of this Edition, and the Charges being leſſen'd by the Cuts already Ingrav'd, all Gentlemen and Bookſellers may have them at a moderate Price, Bound or Unbound, of J. Mayo, over againſt Water-lane, Fleet-ſtreet, J. Woodward in St. Chriſtopher's Church-yard Thread-needle-ſtreet, and moſt Bookſellers.

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Printed for the Authors, by *J. Mayo,* at the *Printing-Preſs,* againſt *Water-Lane* in *Fleet-ſtreet.* Where Advertiſements are Taken in.